A

SHORT VIEW

OF THE

Assemblies Catechism;

And, also of the

DOCTRINES

OF THE

Church of *England*,

As Contained in

Her CATECHISM, ARTICLES, and Other WRITINGS.

Design'd, in Order to Remove Those

PREJUDICES

Some have Conceiv'd against the

CHURCH,

In POINT of

PRINCIPLE and DUTY.

LONDON:

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THE PREFACE.

TWO Sorts of Persons I have met with amongst our Dissenting Brethren: *The One consists of those who are exceeding apt to Ridicule the Constitutions of the* Church of ENGLAND: *The Other of those, who, tho' they are more Modest than the Former, yet think but very meanly of 'em; and therefore would not have their Children be acquainted with 'em.*

The main Design of the ensuing Collection, is to prove 'em both i'th' Wrong, and to convince 'em by an Ocular Demonstration of their Mistake: As well as to confirm the People of the Church of ENGLAND *in their good* Opinion *of its* Principles, *and* Rules *of* Practice.

The Principles *of* Churchmen *and* Dissenters *are placed exactly One against the Other, that any Man who can but Read, may Understand, and Know, that all the Reason which can be given for* Non-Conformity, *is Worldly Interest, or something like it.*

The PREFACE.

It may, perhaps, be ſaid by ſome, I might as well have ſpar'd my Pains; (for, who did e'er aſſert, That Churchmen *and* Diſſenters *diſagree in Point of* Principle?) *To this I Anſwer, That many have aſſerted it in my Hearing: And many more, undoubtedly, there are of this Opinion; to whom this little* Book *may be a ſeaſonable Reproof, in Caſe they will but give themſelves the Trouble of peruſing it.*

IF any one ſuſpect the Authors *are not fairly cited; he is deſir'd to Conſult the following Editions of 'em,* viz.

Biſhop *Uſher*'s Body of Divinity. Printed at *London*, M DC XLVII.

Book of Homilies. Printed at *London*, 1687.

Biſhop *Sparrow*'s Collection of Articles.

Dr. *Hammond*'s Practical Catechiſm. Printed at *London*, 1683.

The Church-Catechiſm.

The Common-Prayer-Book.

Dr. *Comber*'s 2d and 4th Part upon the *Liturgy*. In *Octavo*. Printed at *London*, 1679.

Dr. *Barrow*'s Sermons, Vol. 2. Printed at *London*, 1683.

Dr. *King*'s Diſcourſe concerning the Inventions of Men in the Worſhip of God. Printed at *London*, 1697.

A SHORT VIEW OF THE *Assemblies Catechism*; And, also of the DOCTRINES OF THE Church of *ENGLAND*, &c.

Assemblies Catechism.	Church of England.

Of MAN's *chief End.*

MAN's chief End is to glorifie GOD, and to enjoy him for ever.

MAN's chief End, or Happiness consists not in himself, nor in any other created Being, but only in GOD his Creator, who alone being Infinite, is able to fill the Heart of Man. *Bishop* Usher's *Body of Divinity*, p. 4.

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Of God's *Rule which he hath given to direct us how we may glorifie, and enjoy him.*

The Word of God which is contained in the Scriptures of the Old and New Testament, is the only Rule to direct us how we may glorifie and enjoy him.

Read it (*i.e.* the Word of God) humbly, with a meek, and lowly Heart, to the Intent you may glorifie God, and not your selves with the Knowledge of it. *Book of Homilies*, p. 7.

Of the Things *contained in Scripture.*

The Scriptures principally teach what Man is to believe concerning God, and what Duty God requires of Man.

In Scripture is contained God's true Word, setting forth his Glory, and also Man's Duty. *Book of Homil.* p. 1.

Of GOD.

God is a Spirit, Infinite, Eternal, Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

There is but one only, the living, and true God.

God is Everlasting, without Body, Parts, or Passions, of Infinite Power, Wisdom and Goodness. *Artic.* 1. *of the Church of* England.

There is but one living, and true God *Artic.* 1. *of the Church of* England.

Of

Of the PERSONS *in the* GODHEAD.

There are Three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe Three are One God, the ſame in Subſtance, equal in Power and Glory.

In the Unity of the Godhead there be Three Perſons of one Subſtance, Power and Eternity, the Father, Son, and Holy Ghoſt. *Artic.* 1. *of the Church*, &c.

Of the DECREES *of* GOD.

The Decrees of God are his Eternal Purpoſe, according to the Counſel of his own Will, whereby for his own Glory he hath fore-ordained whatſoever ſhall come to paſs.

God's Decree is that Act whereby he did from all Eternity, according to his free Will, by his Unchangeable Counſel and Purpoſe fore-appoint, and certainly determine of all Things, together with their Cauſes, their Effects, their Circumſtances, and Manner of Being, to the Manifeſtation of his own Glory. *Biſh.* Uſher's *Body of Divinity*, p. 90.

God executeth his Decrees in the Works of Creation and Providence.

The Parts of the Execution of God's Decree, are Creation and Providence. *Biſhop* Uſher's *Body of Divinity*, p. 93.

Of the WORK *of* CREATION.

The Work of Creation, is God's making all Things out of Nothing, by the Word of his Power, in the Space of Six Days, and all very good.

Creation is the Execution of God's Decree, whereby of Nothing he made all Things very good. *Bishop* Usher's *Body of Divinity*, p. 93.

Of the CREATION *of* MAN.

God created Man, Male and Female, after his own Image, in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures.

God made Man according to his own Image, and Similitude in Righteousness, and Holiness, in Wisdom and Truth; to be short, in all kind of Perfection, *Book of Homil.* p. 421.

Of GOD's WORKS *of* PROVIDENCE.

God's Works of Providence are his most holy, wise, and powerful Preserving, and Governing all his Creatures, and all their Actions.

God is of infinite Power, Wisdom and Goodness, the Maker and Preserver of all Things, both visible and invisible. *Ar.* 1 *of the Church of* England.

Of GOD's COVENANT *with* MAN.

When God created Man he entred into a Covenant of Life with him, upon Condition of per-

As soon as *Adam* was created, God made a *Covenant* with him of living for ever, upon Condition

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perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death.

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on of Exact unsinning Obedience, giving him a positive Law of not eating the Fruit of one Tree in the Garden, all others but that one being freely allow'd him. Dr. *Ham. Pract. Catech.* p. 3, to 4.

Of the FALL.

Our first Parents being left to the Freedom of their own Wills, fell from the Estate wherein they were created, by sinning against GOD, transgressing his Law, or eating the forbidden Fruit.

The Covenant being made with *Adam* not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation sinned in him, and fell with him in his first Transgression, and so were brought into an Estate of Sin and Misery.

When our great Grandfather *Adam* had broken God's Commandment, in eating the Apple forbidden him, in *Paradise*, at the Motion, or Suggestion of his Wife, he purchased thereby not only to himself, but also to all his Posterity for ever, the just Wrath and Indignation of God; who according to his former Sentence pronounced at the giving of the Commandment, condemned both him, and all his to everlasting Death, both of Body and Soul. *Book of Homil.* p 443, to 444.

Of

Of the Sinfulness of that Estate whereinto MAN *fell.*

The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of *Adam*'s first Sin, the Want of Original Righteousness, and the Corruption of the whole Nature, which is commonly called Original Sin, together with all actual Transgressions, which proceed from it.

Original Sin standeth not in following *Adam*, but it is the Fault, and Corruption of the Nature of every Man, that is ingendred naturally of *Adam*; whereby Man is very far gone from Original Righteousness, and is of his own Nature enclined to Evil; so that the Flesh lusteth always contrary to the Spirit: And therefore in every Person born into the World it deserveth *God*'s Wrath and Damnation. *The 9th Article*, &c. *Of Original Sin.*

Of the Misery of that Estate wherein MAN *fell.*

All Mankind by their Fall, lost Communion with God, are under his Wrath, and Curse; and so made liable to all Miseries in this Life, to Death it self, and to the Pains of Hell for ever.

Adam (by his Fall) became Mortal, lost the Favour of God; he was cast out of *Paradise*; he was no longer a Citizen of Heaven, but a Firebrand of Hell, and a Bond-slave of the Devil. To this doth our Saviour bear witness in the Gospel

pel. *Luk.* 15. Calling us *lost Sheep.* To this also doth St. *Paul* bear witness, *Rom.* 5. Saying, *That by the Offence only of* Adam, *Death came upon all Men to Condemnation. Book of Homil.* p. 444.

Of ELECTION *and* PREDESTINATION.

God having out of his meer good Will or Pleasure, from all Eternity, elected some to everlasting Life, did enter into a Covenant of Grace to deliver them out of the Estate of Sin, and Misery, and to bring them into an Estate of Salvation by a Redeemer.

Predestination to Life is the everlasting Purpose of God, whereby (before the Foundatoins of the World were laid) he hath constantly decreed, by his Counsel secret to us, to deliver from Curse and Damnation those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to Honour. *Art.* 17. *Of the Church of* England. *Of Predest. and Elect.*

Of the REDEEMER *of* GOD's *Elect.*

The only Redeemer of God's Elect, is the Lord Jesus Christ, who being

Christ the Very, and Eternal Son of God, of one Substance with the Fa-

being the Eternal Son of God, became Man, and so was, and continueth to be God and Man in Two distinct Natures, and One Person for ever.

Father, took Man's Nature in the Womb of the B. Virgin, of her Substance; so that Two whole and perfect Natures, that is to say, the Godhead and the Manhood were joined together in One Person, never to be divided, whereof is one Christ, very God and very Man. *Art.* 2 *Of the Church of* Engl.

Of Christ's *Incarnation.*

Christ the Son of God became Man by taking to himself a true Body, and a reasonable Soul; being conceived by the Power of the *Holy Ghost*, in the Womb of the V. *Mary*, and born of her without Sin.

Christ is perfect God, and perfect Man: Of a reasonable Soul and Human Flesh subsisting. [*The Cr. of* Athanasius.] Was conceived by the *Holy Ghost*, born of the Virgin *Mary*, &c. *Apost. Creed.*

Of the Offices of Christ.

Christ, as our Redeemer, executeth the Office of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation, and Exaltation.

Christ signifies (Anointed) and intimates his Three Offices of King, and of Priest, and of Prophet. Dr. *Ham. Pract. Catechism*, p. 16.

Of CHRIST's *Prophetical Office.*

Christ executeth the Office of a Prophet, in revealing to us by his Word, and Spirit, the Will of God, for our Salvation.

Christ's Prophetick Office doth consist in expounding, signifying, or making known the Will of God to us. Dr. *Hamm. Pract. Catechism*, p. 30.

Of CHRIST's *Priestly Office.*

Christ executeth the Office of a Priest in his once offering up of himself a Sacrifice to satisfie Divine Justice, and reconcile us to God, and in making continual Intercession for us.

Christ truly suffered, and was crucified to reconcile his Father to us, and to be a Sacrifice for all Sin of Man, both Original, and Actual. *Art.* 2. *of the Church of* England, *&c.*

Of CHRIST's *Kingly Office.*

Christ executeth the Office of a King in subduing us to himself, in ruling and defending us, and in restraining, and conquering all his, and our Enemies.

It belongeth to Christ as a King, to set up his Throne in our Hearts, or to reign in the Souls of Men, and to give Evidence of his Power thro' the World. Dr. *H. Pract. Catechism*, p. 16.

Of CHRIST's *Humiliation.*

Christ's Humiliation consisted in his being born

Christ for us Men and for our Salvation came down

born, and that in a low Condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the accursed Death of the Cross, in being buried, and continuing under the Power of Death for a Time.

down from Heaven, and was Incarnate by the Holy Ghost of the Virg. *Mary*, and was made Man, and was crucified also for us under *Pontius Pilate*; he suffered and was buried, *&c. Nicene Creed.*

Of CHRIST'S *Exaltation.*

Christ's Exaltation consisteth in his Rising again from the Dead on the Third Day, in Ascending up into Heaven, in Sitting at the Right-hand of God the Father, and in coming to judge the World at the last Day.

The Third Day he rose again from the Dead; he ascended into Heaven, and sitteth at the Right-hand of God the Father Almighty; from thence he shall come to judge the Quick and the Dead. *Church-Catechism.*

How we are made Partakers of the Redemption purchased by CHRIST.

We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his Holy Spirit. *Tit.* 3 5, 6.

The Power of the Holy Ghost is to regenerate Men, and as it were to bring them forth anew, so that they shall be nothing like the Men that they were before. *Book of Homilies*, p. 485.

The

God

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The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our effectual Calling.

Effectual Calling is the Work of God's Spirit, whereby convincing us of our Sin and Misery, enlightening our Minds in the Knowledge of Christ, and renewing our Wills, he doth perswade, and enable us to embrace *Jesus Christ*, freely offered to us in the Gospel.

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God in Mercy doth grant to us the Virtue of his Holy Spirit, who begetteth Divine Knowledge, Wisdom, and Faith in our Minds. To which we may add, that the Holy Ghost bears the Office of a Soul to God's Church, connecting, and containing its Members in Spiritual Union.

The Holy Ghost openeth our Hearts, so as to let in, and apprehend the Light of Divine Truth, then by Representation of proper Arguments perswadeth our Reason to embrace it, then by continual Impressions he bendeth our Inclinations, and mollifieth our Hearts, and tempereth our Affections to a willing Compliance with God's Will.—Dr. *Barr.* Vol. 2. p. 504, to 505.

Of the BENEFITS *of the Effectual Calling.*

They that are effectually called do in this Life partake of Justification, Adop-

They who thro' Grace obey the Calling, are justified freely, are made the

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Adoption, Sanctification, and the several Benefits which in this Life do either accompany, or flow from them.

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the Sons of God by Adoption, are made like the Image of his only begotten Son *Jesus Christ*, and walk religiously in good Works, *&c. Art.* 17 *of the Church*, &c.

Of Justification.

Justification is an Act of God's Free Grace, wherein he pardoneth all our Sins, and accepteth us as Righteous in his Sight, only for the Righteousness of *Christ* imputed to us, and received by Faith alone.

We are accounted righteous before God only for the Merits of our Lord and Saviour *Jesus Christ*, by Faith, and not for our own Works or Deservings. Wherefore, that we are justified by Faith alone is a most wholesome Doctrine. *Artic.* 11. *of the Church of* England.

Of Adoption.

Adoption is an Act of God's Free Grace, whereby we are receiv'd into the Number, and have a Right to all the Privileges of the Sons of God.

Adoption is the Power, and Privilege to be the Sons of God, derived unto us from *Christ*, who being the eternal Son of God, became by Incarnation our Brother, that by him God might bring many Sons and Daughters unto Glory. *Bi.* Usher's *Body of Div.* p. 200.

Of

Of Sanctification.

Sanctification is the Work of God's Free Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more, and more to die unto Sin, and live unto Righteousness.

The Word (Sanctification) may note either a Gift of God's, his giving of Grace to prevent, and sanctifie us; or a Duty of ours, our living a new, a holy, a gracious Life, in Obedience to the good Grace of God, and daily improving, and growing, and at last persevering, and dying in it. *Hamm. Pract. Catch.* p. 85, to 86.

Of the Benefits *flowing from* Justification, Adoption *and* Sanctification.

The Benefits which in this Life do accompany, or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein to the End.

The Godly Consideration of our Election in Christ, is full of sweet, pleasant, and unspeakable Comfort to such as feel in themselves the Working of the Spirit of Christ, mortifying the Works of the Flesh, and their Earthly Members, and drawing up their Mind to high and heavenly Things, as well

because it doth greatly establish and confirm their Faith of eternal Salvation to be enjoy'd through Christ; as because it doth frequently kindle their Love towards God. *Artic.* 17. *of the Church of* England.

Of the BENEFITS *which Believers receive from* CHRIST *at their Death.*

The Souls of Believers are at their Death made perfect in Holiness, and do immediately pass into Glory, and their Bodies being still united to Christ do rest in their Graves till the Resurrection.

The Souls of the Faithful, after they are delivered from the Burden of the Flesh, are with God in Joy and Felicity. It is only their Body dies; their Souls, and Spirits do live still, and their Body shall be revived again in due Time.—*Dr.* Comber's *4th Part upon the Liturgy*, p. 482, to 483.

Of the BENEFITS *which Believers receive from* CHRIST *at the Resurrection.*

At the Resurrection, Believers being rais'd up to Glory, shall be openly ac-

At Christ's Coming, all Men shall rise again with their Bodies: And shall

acknowledged, and acquitted in the Day of Judgment, and made perfectly blessed in the full Enjoyment of God to all Eternity.

shall give Account for their own Works. And they that have done Good shall go into Life everlasting, *&c. The Creed of* Athanasius. *See the Common-Prayer-Book, before the Litany.*

Of the DUTY *that* GOD *requireth of* MAN.

The Duty which God requireth of Man is Obedience to his revealed Will.

The Rule which God at first revealed to Man for his Obedience, was the Moral Law. The Moral Law is Summarily comprehended in the Ten Commandments. The Sum of the Ten Commandments, is to love the Lord our God with all our Hearts, with all our Soul, with all our Strength, and with all our Mind, and our Neighbours as our selves.

No Christian Man whatsoever is free from the Obedience of the Commandments which are called Moral. *Art.* 7. *Of the Church of* England.

Two Things are to be learnt by the Ten Commandments: Our Duty towards God, and our Duty towards our Neighbour. *Church-Catechism, after the Ten Commandments.*

An Abridgment of the Assemblies Exposition of the Ten Commandments.

The Four first Commandments require us to know, and acknowledge God to be the only true God, and our God, and to worship and glorifie him accordingly.— To receive, observe, and keep pure, and entire all such Religious Worship, and Ordinances, as God hath appointed in his Word. — With Holiness and Reverence to use God's Names, Titles, Attributes, Ordinances, Word and Works. —— To keep holy to God such set Times, as he hath appointed in his Word, expressly One whole Day in Seven to be a holy Sabbath to himself.

The other Six Comments require us to preserve the Honour, and perform the Duties belonging to every one in

The Account of the Church of England, *concerning our Duty to God.*

My Duty to God, is to believe in him: To fear him; and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength. To worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name, and his Word, and to serve him truly all the Days of my Life. *Church-Catechism.*

The Account of the Church of England, *concerning our Duty to our Neighbour.*

My Duty towards my Neighbour, is to love him as my self, and to do to all Men as I would they should do to me

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their several Places, and Relations, as Superiors, Inferiors, or Equals. By all lawful Endeavours to preserve our own Life, and the Life of others. To preserve our own, and our Neighbours Chastity, in Heart, Speech, and Behaviour. Lawfully to procure, and further the Wealth, and outward Estate of our selves, and others. To maintain, and promote Truth between Man and Man, and our own and our Neighbours good Name, especially in Witness-bearing. To be fully contented with our own Condition, and to have a right and charitable Frame of Spirit towards our Neighbonr, and all that is his.

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To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastours and Masters. To order my self lowly, and reverently to all my Betters. To hurt no Body by Word, or Deed. To be true and just in all my Dealings. To bear no Malice nor Hatred in my Heart. To keep my Hands from Picking and Stealing, and my Tongue from Evil-speaking, Lying, and Slandering. To keep my Body in Temperance, Soberness, and Chastity. Not to covet, nor desire other Mens Goods, but to learn, and labour truly to get my own Living, and to do my Duty in that State of Life unto which it shall please God to call me. *Church-Catech. after the Commandments.*

Of CHRIST *alone without* SIN.

No meer Man since the Fall is able in this Life perfectly to keep the Commandments of God; but doth daily break them in Thought, Word and Deed.

Some Sins in themselves, and by Reason of several Aggravations are more heinous in the Sight of God than others. Tho' every Sin deserveth God's Wrath and Curse both in this Life, and that which is to come.

Sin was not in Christ, but all we the rest, although baptized, and born again in Christ, yet offend in many Things; and if we say, we have no Sin, we deceive our selves, and the Truth is not in us.— *Art* 15. *Of the Church of* England.

Therefore we must take heed unto our selves, lest we double our Offences, and so heap still Damnation on our own Heads by our daily Trespasses, whereby we provoke the Eyes of his Majesty; and do well deserve to be put away for ever from the Fruition of his Glory. *Book of Homilies*, p. 578, to 579.

How we may escape the WRATH *and* CURSE *due to* SIN.

To escape the Wrath and Curse due unto us for Sin, God requireth of

And accordingly every one that is baptized undertakes to renounce the

of us Faith in *Jesus Christ*, Repentance unto Life, with the diligent Use of all outward Means, whereby Christ communicateth to us the Benefits of Redemption.

the Devil, and all his Works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh. To believe all the Articles of the Christian Faith, to keep God's holy Will, and Commandments, and to walk in the Same all the Days of his Life. *Church-Catechism, at the Beginning.*

Of Faith *in* Jesus Christ.

Faith in *Jesus Christ* is a Saving Grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel.

A quick and lively Faith is not only the common Belief of the Articles of our Faith, but it is also a true Trust and Confidence of the Mercy of God, thro' our Lord *Jesus Christ*. *Book of Homil.* p. 33.

Of Repentance *unto* Life.

Repentance unto Life is a Saving Grace, whereby a Sinner out of a true Sense of his Sin, and Apprehension of the Mercy

Repentance is a true Returning unto God, whereby Men forsaking utterly their Idolatry and Wickedness, do with

cy of God, doth with Grief, and Hatred of his Sin, turn from it unto God, with full Purpose of, and Endeavours after new Obedience.

a lively Faith embrace, love, and worship the true living God only; and give themselves to all manner of good *Works*, which by God's Word they know to be acceptable to him. *Book of Homilies*, p. 560. See also p. 579.

Of the Outward MEANS, *whereby* CHRIST *communicateth to us the* BENEFITS *of* REDEMPTION.

The outward and ordinary Means whereby *Christ* communicateth to us the Benefits of Redemption are his Ordinances, especially the Word, Sacraments, and Prayer: All which are made effectual to the Elect for Salvation.

Faith and Repentance, Hope and Charity are not given us by Miracle, or sudden Inspiration; but they are regularly, and by degrees begot in us by the Reading and Hearing God's Word, by Prayers, and the due Use of the holy Sacraments. *Dr.* Comber's *Comp. to the Templ.* Part 2. p. 476.

How the WORD *is made Effectual to* SALVATION.

The Spirit of God maketh the Reading, but especially the Preaching of the Word an effectual Means

The Words of holy Scripture be called the Words of everlasting Life; for they be God's In-

Means of convincing, and converting Sinners, and of building them up in Holiness, and Comfort, through Faith unto Salvation.

That the Word may become effectual to Salvation: We must attend thereto with Diligence, Preparation and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practise it in our Lives.

Instruments ordained for the same Purpose. They have Power to turn thro' God's Promise, and they be effectual thro' God's Assistance, and, being received in a faithful Heart, they have always an heavenly, spiritual Working in them, *&c. Book of Homil.* p. 3.

Let us be glad to receive God's holy Word: Let us with Fear and Reverence lay up in the Chest of our Hearts these necessary and fruitful Lessons: Let us pray to God, that we may speak, think, believe, live, and depart hence according to the wholsome Doctrines and Verities of 'em: And by that Means in this World, we shall have God's Grace, and after this miserable Life, we shall enjoy the endless Bliss and Glory of Heaven. *Book of Homil.* p. 9, to 10.

Of the SACRAMENTS *becoming an effectual* MEANS *of* SALVATION.

The Sacraments become effectual Means of Salvation not from any Vertue in them, or in him that doth administer them, but only by the Blessing of Christ, and the Working of the Spirit in them that by Faith receive them.

A Sacrament is an holy Ordinance instituted by *Christ*, wherein by sensible Signs *Christ* and the Benefits of the new Covenant are represented, sealed and applied to Believers.

The Sacraments of the New Testament are Baptism, and the Lord's Supper.

The Sacraments in such as worthily receive them, have a wholesome Effect, and Operation, and yet not of the Work wrought, as some Men speak, which Word as it is strange and unknown to holy Scripture, so it engendreth no Godly, but a very Superstitious Sense. — *The 6th Artic. of K.* Edw. *See also the 25th Article of the Church*, Anno 1562.

By the Word (Sacrament) I mean an outward visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and as a Pledge to assure us thereof.-- *Church-Catech.*

Christ hath ordained in his Church Two Sacraments only as generally necessary to Salvation, that is to say, *Baptism*, and the *Supper of the Lord*. *Church-Catechism, of the Sacra-*

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Of Baptism.

Baptism is a Sacrament, wherein the Washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signifie, and seal our ingrafting in Christ, and Partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's.

Baptism is not to be administred to any, that are out of the visible Church, 'till they profess their Faith in Christ, and Obedience to him; but the Infants of such as are Members of the visible Church are to be baptized.

Baptism is a Sign of Regeneration, or new Birth, whereby, as by an Instrument, they that receive Baptism rightly are grafted into the Church: The Promises of the Forgiveness of Sins, of our Adoption to be the Sons of God by the *Holy Ghost*, are visibly signed and sealed; Faith is confirmed, and Grace encreased by Virtue of Prayer to God.--- *Artic.* 27. *Of the Church*, &c. *Of Baptism.*

The outward visible Sign or Form in Baptism is Water, wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost. *Church-Cat.*

Of Persons to be baptized are required Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God, made to them in that Sacrament. *Church-Catechism.*

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The Baptism of young Children is in any wise to be retain'd in the Church, as most agreeable with the Institution of Christ. *Article* 27. *Of the Church*, &c.

Of the Lord's Supper.

The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth; and the worthy Receivers are, not after a Corporal and Carnal Manner, but by Faith made Partakers of his Body and Blood, with all his Benefits, to their Spiritual Nourishment, and Growth in Grace.

The Supper of the Lord is a Sacrament of our Redemption by Christ's Death. Insomuch, that to such as rightly, worthily, and with Faith receive the same, the Bread which we break is a Partaking of the Body of Christ; and likewise the Cup of Blessing is a Partaking of the Blood of Christ, after an Heavenly and Spiritual Manner; and the Mean whereby the Body of Christ is received and eaten in the Supper, is Faith. *Art.* 28. *of the Ch. See also Church-Catech.*

It is required of them that would worthily partake of the Lord's Supper, that they examine

It is required of them who come to the Lord's Supper, to examine themselves whether they repent

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mine themselves of their Knowledge, to discern the Lord's Body, of their Faith to feed upon him, of their Repentance, Love, and new Obedience, lest coming unworthily they eat and drink Judgment to themselves.

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pent them truly of their former Sins, stedfastly purposing to lead a new Life; have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death; and be in Charity with all Men. *Church-Catechism, at the End.*

Of Prayer.

Prayer is an offering of our Desires to God, for Things agreeable to his Will in the Name of Christ, with Confession of our Sins, and thankful Acknowledgment of his Mercies.

Altho' we ought at all Times humbly to acknowledge our Sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render Thanks for the great Benefits that we have received at his Hands, to set forth his most worthy Praise, and to ask those Things which be requisite and necessary, as well for the Body, as the Soul. *The Exhort. before the general Confessi. in the Com. P. Book.*

The whole Word of God is of Use to direct us in Prayer, but the especial Rule of Directi-

Our Saviour Christ in the Gospel teaching his Disciples how they should pray, sendeth

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on is that Form of Prayer which Chriſt taught his Diſciples, commonly called, the Lord's Prayer.

An Epitome of the Aſſemblies Expoſition of the Lord's Prayer.

We pray that God would enable us, and others to glorifie him. That Satan's Kingdom may be deſtroyed, and that the Kingdom of Grace may be advanced.- That God would make us able, and willing to know, obey, and ſubmit to his Will in all Things, as the Angels do in Heaven.--- And we pray, that of God's Free Gift we may receive a competent Portion of the good Things of this Life, and enjoy his Bleſſings with them. That God for Chriſt's ſake

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them to the Father in his Name, ſaying, Verily, verily, I ſay unto you, whatſoever you ask the Father in my Name, he will give it unto you.---- And in another Place; when ye pray, pray after this ſort; *Our Father*,&c. *B. of Hom.* p.339,to 340.

The Church of England's *Expoſition of the Lord's Prayer.*

I deſire my Lord God, our Heavenly Father, who is the Giver of all Goodneſs, to ſend his Grace unto me, and to all People. That we may worſhip him, ſerve him and obey him as we ought to do. And I pray unto God, that he will ſend us all Things that be needful both for our Souls and Bodies. And that he will be merciful unto us, and forgive us our Sins; and that it will pleaſe him to ſave, and defend us in all Dangers ghoſtly and bodily, and that he will keep us

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would freely pardon all our Sins: And, either keep us from being tempted to Sin, or support and deliver us when we are tempted; and in Testimony of our Desire, and Assurance to be heard, we say, *Amen.*

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from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord *Jesus Christ.* And therefore I say, *Amen.* So be it. *Church-Catechism, after the Lord's Prayer.*

The Ten COMMANDMENTS.
Exod. XX. *God spake all these Words,* &c.

The LORD'S PRAYER.
Our Father, which art in Heaven, &c.

The CREED.
I believe in God the Father, &c.

Albeit, the Substance of the Doctrine comprised in that Abridgment, commonly called the Apostles Creed, be fully set forth in each of the the Catechisms, so as there is no necessity of inserting the Creed it self, *&c.* Yet it is here annexed, because it is a brief Sum of the Christian Faith, agreeable to the Word of God, and anciently receiv'd in the Churches of Christ.

That which is commonly called the Apostles Creed, ought thorowly to be receiv'd and believed; for it may be proved by most certain Warrant of holy Scripture. *Article* 8. *Of the Church of* England.

Deo Gloria.

CON-

CONCLUSION TO THE Diſſenting Laity.

Dearly Beloved in Chriſt!

YOU may by this Diſcovery perceive the Church of *England*, to be both Orthodox and Lawful: For, if your Spiritual Directours had not thought ſo; they would not thus have made their Catechiſm agreeable unto her Writings.

Surely, my Brethren, there nothing now remains, but that you lay aſide all Prejudice and Worldly Intereſt: That you depend on God for good Succeſs in your reſpective Callings: And for the Time to come, frequent your Pariſh-Churches; where, as Dr. *King* has excellently proved, the Worſhip is by far more conſonant to Scripture, than what you have in private Congregations. 'Where alſo, *(to uſe the Words of 'that ſame worthy Perſon)* there is provided a Form of ſound 'Words in a ſhort and plain Catechiſm; in which are contain-'ed the firſt Principles of the Oracles of God; this is adapted 'as it ought to be, to the Capacity of Children; and is, in-'deed, ſincere Milk. Whereas your Catechiſm is full of hard 'Words, School-Terms, and abſtruſe Notions, no wiſe neceſ-'ſary to be known by the Generality of Chriſtians, or poſſible 'to be underſtood by Children, or unlearned Perſons, for whoſe 'Edification principally a Catechiſm ought to be contrived. 'Beſides all this, it is ſo long and intricate, even the Shorter, 'that not One Child in Ten ever gets it by Heart, not One 'in Five Hundred retains it, as I have found by Experience, 'and deſire that you would judge of this Matter as you find up-'on Tryal. *Laſtly*, After all, it is imperfect; ſome of the Prin-'ciples of the Apoſtles Catechiſm, being quite left out of it, I 'mean laying on of Hands, joyned with Baptiſm, *Heb.* 6. 2.— 'A great Defect ſure in a Catechiſm, to leave out a Funda-'mental of Chriſtianity.

So far this great Man: Whoſe Book, concerning the Inven-tions of Men in the Worſhip of God, I heartily recommend to be carefully read by you all, and am

Your Affectionate Brother, in Chriſt Jeſus.

FINIS.